

grass, this is a parasite, it grows up from a seed of its own, but after it has grown, it throws out spikes, or tendrils which fasten themselves to surrounding grasses or plants, and therefore it draws its life from other plants, and its own root dies; how this is like many church members! They first appear to have some life of their own, but they soon become spiritual parasites. Webster in defining "Dodder" gives the word "Hell-weed" as a synonym to explain its nature. That, it appears to me, expresses the real fact of the lives of some church members that feel that they have no personal responsibility in the work of the church, and in the preaching of the gospel to every creature in the whole world. They are a sort of a hell-weed. There are other illustrations of this fact in Nature. The farmer is familiar with the shoots that grow on the roots of the corn-stalk after the stalk is well advanced in growth, and draws the strength out of the stalk so that there is but little fruit. In Pennsylvania we called these shoots suckers, that would not be a nickname to give to church members, and yet if they are the same in character, there appears to be a violence in giving them the same name.

There is still another freak in Nature that illustrates the reason why there are so many useless church members. The rose growers in Europe take the common wild rose and graft the larger, finer, hybrid roses on them, by this means they get the strength of the wild rose into the weaker, and finer roses, but rose plants of this kind need constant watching, so that no wild shoots, or suckers spring up from the wild root in the ground, and thus cause the engrafted rose to die. Many a good house-wife has had this experience to her disappointment. Just so with many so-called Christians, they have had the spiritual life of Christ engrafted into their carnal nature, but were not careful to keep the old nature from asserting itself and the result—spiritual death, and uselessness in the church.

We are only of use in the church to the extent that we are spiritual, and the lack of spirituality in the same neutralizes the spiritual power of the whole church. Suppose we could measure the spiritual temperament as we do the physical; take a church for instance of one hundred members, ten of which having no spiritual life at all, ten of them ten degrees, ten of them twenty degrees, ten thirty degrees, ten forty degrees, ten fifty degrees, ten sixty degrees ten seventy, ten eighty, and ten ninety. Average this up and we would have an average spiritual temperament of forty-five degrees. I wonder if this is not about the condition of our churches, and where is the responsibility for this neutralized spiritual temperament, or power? In the individual of course.

The Prophet Isaiah already foretold what must be the outcome of the sacrifice of Christ. In the tenth verse of the 52nd. chapter of his prophecy are these words: "The Lord has made bare His holy arm in the eyes of

all the nations, and all the ends of the earth shall see the salvation of our God." Jesus emphasized this fact in the commission "Go ye and teach all nations." Mark says, we are to preach the gospel to every creature. Jesus says again, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." Matt. 24: 14. John 3: 16. says: "God so loved the world that He gave His only begotten Son." Not only America and England and Germany, but the world, the whole world. From Rev. 7: 8, we learn that the work will be accomplished. "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, peoples, and tongues, stood before the throne, and before the Lord, clothed with white robes, and palms in their hands." In Rom. 10: 13-15, we are told of our personal responsibility in this work of universal evangelization. "For whosoever shall call upon the name of the Lord shall be saved." "How shall they call upon him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent?" I want to ask one more question, who is to pay the expense of sending the preacher? This comes right home to every one of us. People generally only give to the extent of their spirituality. A worldly, lifeless church will not give much towards the evangelization of the world. Some people seem to think that the case is hopeless, after nineteen centuries there are no indications of the world being saved, but let such remember that it is no where indicated that all men will be saved.

But, "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isaiah 11: 9. This is exactly the condition where the gospel has been preached for a long time, as in our own country. Our country is filled with the knowledge of the Lord, as the waters cover the sea, but not all men are saved among us, in fact comparatively few, and so it ever will be within this Christian dispensation, but this does not make the commandment to each of us to Go, or Send less important.

Your presence and my presence in this church this morning is the growth of a missionary movement started at one of our "Winona Conferences" three or four years ago. I am glad for this fruit of that agitation, but I entertain no idea that the work is to stop here, this is simply to be another channel thru which to reach out farther, the ends of the earth ought to be your object. Anything short of that does not assure you of the blessing promised in my text. "Lo, I will be with you alway, even unto the end of the world."

I do not believe that we could have raised the same amount of money, in the same length of time, with the same ease for any other spot on earth, as we did for this place here in the Capital of our Nation. Somehow

a strong sentiment, expressed in almost every letter I received with remittance, in favor of a church in the National Capital has taken hold of our brethren. If I can read deep down into the hearts of our people they expect that this church will be a sort of a Jerusalem from which the gospel will go forth into all the world. No doubt that some think that because you are in sight of the Halls of Congress that your influence will somehow reach our Representatives and Senators, and perchance save some of them, and thus spread the truth, as we see it, thru them. This City is a center of interest to the whole world; the representatives of all nations come here, and it is the desire of at least some, or all of our people that some of these might be reached thru you. I am aware that Gospel Truth is not popular, and that we must not expect too much from this direction, but aside from that phase of the work the success, or failure of our future mission work will depend upon the success, or failure of the work here. You occupy a rather unenviable position, you are for the present the, "Observed of all observers."

If the work prospers here it will be comparatively easy to go to Chicago in another year or two, and from there on to some other point, but if the work should fail here it will largely be a death-blow to our general work. My aim this morning is to get each one to feel his, or her responsibility in this work, in all its aspects, and that the presence and power of the Lord depend upon the spirit with which you enter upon the work of conquest. You need to feel your personal responsibility, and yet not feel too self-important, or self-sufficient. I have a rich experience in the collection of the money for this church. When I came down here the first time, and found it incumbent upon me to decide whether to purchase it or not, I had not the faith to undertake it, as you well remember; I went home and promised to write you my decision. My plan was to see several friends of mine who I thought might have some money lying idle, in case I needed it. The first one I called upon had some money, but he did not care to have it tied up in church property; the second one, who is generally supposed to have considerable money, seemed to be in need of some just about that time himself, so the props were knocked from under my hopes in this direction, but notwithstanding the failure to scheme what I had hoped for, I decided to purchase, and pay the option, thinking that in case of failure I could pay the three hundred dollars myself without much inconvenience, and thus secure the church against loss. I was praying all the time for success, and at the same time doubting that it would come. At all events I thought it would be necessary for me to raise a great cry, and possibly for me to go out and canvass from church to church, some of my friends felt the same way, they wrote me kindly letters of advice what to do, they all appreciated, but somehow I became indifferent after the